601 the native terms for "father" and "mother" to uncles and aunts is going out
177 of use. Thus in structure as well as in the terms themselves the Okinawan
192 system is moving in the direction of the Japanese.

• 552 Maintaining Continuity: House Names Every house has a name (yaanunaa,
613 Japanese 'yagō'). This name, in the case of the older houses, may be descriptive of its location or may be taken from the place of origin of the founder. Insofar as possible a man's first son should succeed him as head of his house. If a man's first son rebuilds the house or even moves it, its name usually remains the same. When younger sons establish their own houses the house of the first son is called the "main house" (muutuyaa, J. 'honke') and the younger sons' houses "branch houses" (tatchiyaa, J. 'bunke'). The branch houses take their house names from the house name of the main house. Thus if the main house is called Taba, a branch house may be called Taba-gwaa, "little Taba". If there are several Taba-gwaa, they may be distinguished by directions such as agari, "east", iri, "west", or by the birth order of their founders, as jinan Taba-gwaa, "second-son little Taba", and so forth. If a family line has been in a village for several generations there may be branch houses of branch houses. In such a case the earlier branch house is a main house to its branch houses while still in the status of branch house to the house of the founder of the line. In such cases new elements may be introduced into the naming system; a branch of a Taba-gwaa might be mii-Taba-gwaa, "new little Taba". If there are several branches and branches of branches the original main house (in Japanese, the 'sōhonke') may come to be called ufu-Taba, "great Taba". Thus the relationship of a number of houses in a village may be shown by the names used for them. The house names of a village are surprisingly well-known by the members of a village, even by the children, better known than either the surnames or given names of the inhabitants.[1]

53] Personal Names Before the Japanese annexation the two main social
177 classes on Okinawa differed in the sorts of names they bore. Members of the
[345] gentry (yukatchu, "superior people", or samuree, cognate of the Japanese 'sa-
[619] murai') belonged to patrilineal common descent groups called uji. These uji each had a name consisting of a single Chinese character, often a Chinese surname. Also, different lineages within each uji each bore surnames that were mainly Okinawan place names; these were taken from the names of villages and larger administrative units where the founders of the lineages served as officials. And in addition, each male member of the gentry class had a given name consisting of two characters read in the Chinese manner (that is, the Okinawan version of the Japanese 'on-yomi'). These were called toonaa, "Chinese names". In each uji the first of the two characters in all names was the same. Thus, to give an example, in the Hyō uji there are three lineages bearing the surnames Moromizato, Itosu, and Higa, but all males in the uji regardless of surname bear given names that begin with the character An. Thus Moromizato Ansei and Itosu Angō are seen to be kinsmen despite the difference in surname. These are the names of two men living today. Had they lived before the annexation they might also have designated themselves for official purposes by what look like proper Chinese names, Hyō Ansei and Hyō Angō.

[1] For a more detailed account of the house-naming system see Glacken, 1953, pp. 115-122.